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The Non-Subscribing Presbyterian

No. 415. MAY, 1941.

AT-ONE-MENT.	FORTH-GIVENESS.	HEALTH. (OLD ENGLISH.)
Atonement.	Forgiveness.	Salvation. (AUTHORISED VERSION.)

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NOTES AND NEWS.

The late Rev. Joseph Freeston is remembered in the Lancashire and Cheshire district as an effective platform lecturer on both science and religion. He had always maintained that the word Atonement, which appears once in the Authorised Version of the New Testament, and not at all in the Revised Version, should have been translated "Reconciliation." It had been rendered Atonement in the Authorised Version because the old English "At-one" meant reconcile. We find it in the play of King Richard II. Two dukes, Bolingbroke and Norfolk, are engaged in a deadly quarrel, and King Richard II. after doing his utmost, having failed to make peace, uses the words, "Since we cannot atone you, you shall see Justice design the victor's chivalry." So strongly did Mr Freeston feel about this word "at-one-ment" that on the day the Revised Version was to be published he made a point of being very early at the office where the distribution was to take place, and was one of the first to enter. The books were piled high on the counter, and the first thing he did was to turn up Romans v. 11, and then he found the word had been rendered "reconciliation." "Oh, we cannot do without the atonement!" some people say. That may be; but, it has been dropped out of the New Testament! The atonement has been and still is regarded by perhaps the vast majority of Christians as being an expiation for the sins of the world by the death of Jesus on the Cross. We do not say that there is not a truth underlying such teaching, for no doctrine ever gripped the hearts and minds of men which had not a reality behind it, as in the case of the fireman losing his life in rescue work, or one defending his country on land, sea or air, and it must have been an insight of this kind which prompted a wreath on the Belfast cenotaph, from the Salvation Army, with the words, "He died for us." Yes, truly, in the sense that all the others for whom the wreaths were laid did the same thing. It was the act of enduring to the bitter end, of stedfastly carrying out the Father's will impelled by that love which needed a new word to be coined to express it—agapé—an overflowing love, a fierce impetuosity which would not be hindered nor dissuaded, which revealed the Father's love behind it; and thus as the passage reads, are we reconciled to God by the death of Christ; but, we are also saved by his life. It is not by blood we are saved, but by life and truth. It is by taking the life of Christ into our life, and making it our life that we are cleansed from sin That Forthgiveness of God, the "giving-forth" of Love and Life and Light, which goes on every hour of the day is made manifest by this At-onement, as when the window is at-one with the light that shines through it, and with this Forth-giveness is "Health,"—the word in the Wycliffe Bible for "Salvation." To be at-one, is to align oneself to the forth-giveness of God, to His vitality and power, and that means health, of which "holiness" is a twin word from the same root, health of spirit, soul and body.

At-one-ment. Forth-giveness. Health.

* * *

PULPIT SUPPLY.—The Rev. J, Shaw Brown, 1 Greenmount Avenue, Manse Road, Bangor.

THE RAID OF APRIL 15th-16th.

The Belfast papers to-day (April 22nd) contain the report of the mass funeral yesterday of victims of the bombing. Some of the bodies were unidentified, some were unclaimed because there were no immediate relatives, while others preferred that the local authority should make the arrangements. Services were conducted in turn by the Roman Catholic Bishop, the Church of Ireland Bishop, assisted by some of their clergy, the Moderator of the General Assembly, the Representative of the Methodist Church, and the Jewish Rabbi.

Under the restrictions, necessary because of war conditions, we may not at present speak more definitely of a well-known and popular church which has been very badly damaged. At present it is impossible to say whether or not it can be sufficiently patched up to be made use of within a measurable distance of time. In the meantime the congregation has scattered far and wide, and country ministers getting to know of the presence of any in their parishes would be doing a good work by encouraging them to attend their meeting-houses. The same hold good with reference to a Mission, where the devastation has been more complete, and some of the members have been killed. The missionary and his workers have not spared themselves in rendering spiritual and material help.

SUBSIDY FUND.

Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

June, 1941, number published on Saturday, May 24th. Copy sent in before May 17th will be received by Rev. John Barron, Ballywalter, Co. Down.

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The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

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"No free man shall be captured, or imprisoned, or disseized, or outlawed, or exiled, or in any way brought to ruin, nor shall We set upon him or send upon him, but by lawful judgment of his peers or by the law of the land."—Magna Charta, 1215, A.D. (Foundation of British liberty.)

FOR THOSE IN PERIL IN THE AIR.

Lord of all might, Thou God of love,
Whose throne is in the heights above;
The wind Thou holdest in Thine hand,
The lightnings move at Thy command;
Look down in mercy; hear our prayer
For those in peril in the air.

Their escort be; their Guardian strong
As inthe skies they speed along;
Through clouds and storms and trackless space
Guide and uphold them with Thy grace;
Look down in mercy: hear our prayer
For those in peril in the air.

In solemn hours, when they ascend,
Our homes and freedom to defend,
Be Thou their armour in the fight,
Whose souls are precious in Thy sight;
Look down in mercy: hear our prayer
For those in peril in the air.

Thou art the Life of winged things,
The Joy of every bird that sings;
The Love that heeds the raven's call,
That stoops to mark the sparrow's fall;
Look down in mercy: hear our prayer
For those in peril in the air.

REV. W. N WILLIAMS.

PULPIT SUPPLY.—The Rev. W. Eakin, 103 Greenore Street, Belfast.

* * *

Lawrence House Hostel, 1 Essex Street, London, W.C.2., is closed until further notice owing to the present situation in London. For similar reasons League House is also closed.

* * *

Modern man will move heaven and earth to save five minutes, and has not the faintest idea what to do with them when he has saved them.—C. E. M. Joad.

* * *

This magazine may be sent from private addresses in Northern Ireland to U.S.A. and Dominions within the British Commonwealth, excepting Eire, for which copies must go from The Depository, 35 Rosemary Street, Belfast, or the Printer, E. Hodgett, Newry.

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Will our friends who see to the sale of this Magazine, kindly endeavour to get new subscribers.

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A Legal Committee exists, under the auspices of the General Synod, to advise and assist congregations in legal matters. Apply to Clerk of Synod: Rev. J. Dare Davies, Moneyrea, nr. Comber.

THE FAMILY SPIRIT.

ONE CONDITION OF SURVIVAL.

BY THE REV. R. W. WILDE, M.A., B.Sc.

Through the whole of the New Testament there runs what might be called "the family ideal." It is basic in all the Master's teaching. Salvation is a man's conscious awareness that he is a son of God, and his resolve to live henceforth by the light of that truth. The Church is the community of all those who have come into that same great realization. The Kingdom of God is a world where all men and women know themselves to be brothers and sisters, children of the one great Father, and where life is lived in terms of the family spirit.

It would not be too much to say that Jesus placed this *Family consciousness* at the very centre of the religion He came to proclaim. "One is your Father, and all ye are brethren."

* * * *

This is a lesson which Life (or, as I should prefer to say, God) has been seeking to bring vividly home to us in this latest age. Never was a widespread Family consciousness more possible; never was it more necessary.

For the world, in these later days, has grown a very small place. Men and nations are brought daily into most close and intimate contact. All human life to-day is inter-meshed and inter-dependent in a way that never before was the case. We stand, willy-nilly, on the threshold of a world-community where all men and all nations are, as the Bible puts it, bound up together in the bundle of life, and where never again will it be possible to live a self-contained and self-isolated existence.

But the tragedy of our modern situation, with all the agony and disaster of these present days, rests back in no small measure upon this—that in a world where material and economic forces are pressing us into a unity, our thinking has still been in terms of separatedness; and where all the need of the time is for social community, life conceived in terms of the whole, we have maintained a parochial mentality, envisaging things in terms of the isolated class, or nation, or race.

* * * *

One or two things are becoming piercingly clear for those who have eyes to see. One is that the Master was indulging in no mere flight of poetic fancy, no mere abstract and impracticable idealism, when he said that the fundamental law of life is that we should love one another; but was speaking the sheerest realism and the most sanctified commonsense. And another is this—that if civilization is to endure, and mankind to move forward, it is essential that men and women should cease from all limited and isolationist ways of thinking, and henceforth think and plan in terms of the whole.

* * * * *

One could write much on this theme as it runs out into all the varied relationships and activities of our modern world. I want, however, in this article to think of it in terms of the Church, and in particular of our Non-Subscribing Presbyterian Church.

If I, a comparative new-comer to Ulster, might venture respectfully upon a criticism, it would be that one of the weaknesses of our Non-Subscribing Presbyterian Churches has been an isolationist attitude and mentality. By which I mean that each Church or congregation has been more or less content to think in terms of its own life, its own success, its own needs and well-being, and to remain largely unaware of, and even indifferent to, the rest. Each local church has conceived that its business is to "paddle its own canoe," and to leave others to do what they could with the cross-currents of the stream and the vagaries of the weather.

As I see it (and I speak humbly and respectfully), one of our vital needs as a denomination is to acquire *the Family spirit*, whereby each cares for all, and all for each, and where we think, not in terms of isolated groups or communities, but think and plan and work for the success of the whole.

* * * *

I believe that even what the Political Economists call an "enlightened self-interest" would demand that we should achieve this new way of thinking and conceiving. Let me explain one or two reasons for this:

(a) In a very profound sense, it is as true of a church as of an individual, that all self-centredness leads ultimately to disaster. We all know what happens to the self-bound and self-motived individual. Increasingly he hardens and atrophies, loses grip, spontaneity, and happiness, and, in the end, mentally and spiritually *dies*. Seeking to save his life, he loses it. Warding it off from all annoyance and all challenge from without, he goes under to dry rot within. Life wreaks a ghastly retribution upon the selfish heart. We live

as we share, as we sympathise, as we love, as we go joyously out to encounter the risks and hazards, the toils and the sacrifices, of common life, and spend ourselves with, and for, our fellows. And the great law of God which ordains that this is so, is not waived when it comes to groups, classes, churches. All experienced ecclesiastics know well that a *missionary* church is always the healthiest church, that it is the church with wide horizons, generous sympathies, and far-flung interests, that remains vital and alive; whilst the church that is hide-bound, self-centred, timorously guarding its own, fearful of risk, experiment, sacrifice, becomes like that church in the Book of Revelation, of which it was written, "Thou hast a name that thou art living, but behold thou art dead."

* * * * *

(b) A weakness in the body anywhere will in time reach out to the whole. A cancer begins by attacking only one organ; but it ends by destroying the whole body. So in a denomination there may be in one place a strong and healthy church, and in another place a weak and struggling one. On the surface of things, it may not seem anything disastrous to the strong and healthy church that it should give no thought to its weaker and poorer neighbour. But life is a strange thing. "The mills of God grind slowly, but they grind exceeding small." In the larger issue of things, if the weak and struggling church goes under, there will be unseen and intangible repercussions upon the strong and apparently healthy one. An insidious rot will spread from that weak and neglected centre that in time will involve the other, until, in the end, that other and thriving one will itself go under; and over its corpse the angels will write this epitaph: "It perished because it refused to think of others."

* * * * *

(c) No church lives just to propagate itself. Its only excuse for being is that it has a message and a gospel. And, that being the case, its members must care whether that message and that gospel are proclaimed or not proclaimed not only in this place but also in that. If our Non-Subscribing Presbyterian faith is precious, if it is something in which we verily believe, we cannot be content that it shall live and be active in just our own local centre. We must desire that it shall be prosperous in every place. If it is weak in any one place and we remain indifferent, it must surely be that we do not really believe at all in the gospel for which our churches stand, but that we are mere institutionalists, caring only for a local structure of brick and stone. What doctor could rest content that one town should be healthy and observe the laws of hygiene, and another town neglect them and riot in disease? If our message matters, we cannot remain complacent if it looks like being silenced in any One place.

* * * *

The Family spirit—that is our need! In proportion to our ability to learn and practice it, our churches of the Non-Subscribing Presbyterian faith will survive and grow. If we do *not* learn it, we have no future and no hope.

* * * *

All this explains one reason why I am glad that our new Sustentation Fund Appeal has been launched, giving to each and all of us an opportunity to contribute to the well-being of the whole.

True, this is only one possible expression of it. But it is a real, and an immediately-available one.

Will you, who read these words, reflect upon this Appeal in the light of what I have written here?

A Subscription List, which has had to be held over owing to lack of space, will appear in next issue.

NOTE: — It would be a convenience if subscribers would kindly indicate, when sending their donations or promises, the Church to which they are attached. It is intended later to publish contributions under congregational heads, showing amounts provided from each local centre.

The Editor "Non-Subscribing Presbyterian."

Sir,—I think I ought to point out to your readers that my article in your current issue, entitled "The Family Spirit," was written and set up in print before the tragic happenings in Belfast this Easter.

It was too late to withdraw the article; had there been time I think I should certainly have re-cast it. But the tragedies and heart-breaks of the present time only increase, and do not lessen the need for the Family Spirit among our churches. I hope that Family Spirit, alive in our midst, may serve to do all that is posible to lessen and mitigate the sorrows and sufferings both of our eople and of our churches.

Yours etc.,

REGINALD W. WILDE.

REVEREND ALFRED TURNER.

The death of the Rev. Alfred Turner has caused much sorrow throughout the Non-Subscribing congregations of the North of Ireland where he was widely known and highly respected. In a few weeks' time, had he lived, he would have completed his 79th year, having been born in Bradford on 28th November, 1861.

He was educated for the ministry at the Unitarian College, Manchester, and had a distinguished career as a student, winning a scholarship which gave him the entrance to Owen's College, where he attended classes for three sessions. In 1888 he accepted an invitation to take the oversight of the congregation of Raloo. In 1890 he accepted an invitation to the pulpit in Templepatrick, in succession to the Rev. Mr. Shelley. There he found the surroundings so congenial that for forty-six years he laboured constantly and with success as minister. A well-earned rest, necessitated by increasing infirmity, was at length taken and his last days were spent in Ballymena, to which town he had removed on his retirement. His life was fully occupied and was fruitful of lasting benefit, both to his congregation and to the numerous organisations which he served.

During his ministry at Templepatrick the old Meeting House was completely overhauled and modernised, and to take the place of the old manse, which was much too far away, a new manse was built conveniently placed, which provides a most desirable residence for the minister. Thus equipped, the work of the congregation could now be carried on under conditions less exacting, and the relations between pastor and people were happy and undisturbed. Meanwhile, Mr. Turner's ability was recognized outside his own flock. In 1887 an Orphan Society had been successfully started by the Rev. C. J. McAlister, of Holywood, and in 1892, Mr. Turner accepted the responsibility of the secretaryship of this most important and useful organisation. This position involved a great deal of work; the raising of necessary funds, the selection of suitable and deserving children and the oversight of their comfort and education, demanded tact, wisdom and understanding. So well did Mr. Turner manage the business, that the Society was soon working with much success on a sound, financial basis and enjoying the complete confidence of all supporters. For forty-eight years Mr. Turner guided its destinies and perhaps he became best known to our people through his association with this charitable work. Governors and all acquainted with the work of the Society recognised his great ability as secretary and his deep understanding of the work and the requirements of the Deed of Trust, and his unfailing sympathy with the needs of the unprotected recipients of help. His services here will be greatly missed. Whilst thus engaged, he somehow found time to undertake one more important bit of work on behalf of free religion and carried it through successfully. In 1907, he saw the great need that existed for a magazine to keep our congregations informed as to each others' activities and so he founded and and circulated "The Non-Subscribing Presbyterian" magazine without assistance for fourteen years, apart from some financial help he may have received from Sir John Campbell. He accepted full responsibility for the editing and publishing of this monthly journal. The work made great demands on his time and energy and the financial risk was not small. It was long before the church could see its way to extend official recognition to the publication, and when at last it did so, and lightened the burden for Mr. Turner, the magazine had made itself a necessity to the denomination and could not be dropped.

It is pleasing to think that so much exhausting toil in the interest of The Non-Subscribing Presbyterian Church did not go entirely unrecognised and unrewarded. In the year 1918, Mr. Turner was called to occupy the Moderator's chair, and when his year of office was fulfilled he was appointed to hold the position for a second term. That was the highest honour the church could confer on him. On two occasions he was chosen to fill the office of the Moderatorship of the Remonstrant Synod and he carried out the duties with that dignity that was always his. In all denominational business he took a helpful part. He was a ready and forcible speaker, genial and good tempered and his contributions to debate displayed wisdom, eloquence and grasp of the salient points of the subject under discussion. Long experience had given him familiarity with the problems and difficulties peculiar to Non-Subscribers. His personality and work will not soon be forgotten.

He is survived by a widow, two daughters and three sons. To them our sincere sympathy is extended. Their sorrow is widely shared.

CHURCH PRAISE AND MUSIC CHAT.

Every Sunday in most churches the announcement is given out for the usual choir practice and we can take that rehearsal for granted.

But what would be the result if a congregational practice was announced?

Let us consider this form of a practice. It might be held after a service for about 15 or 20 minutes once a month, and would be a way of bringing congregation, choir and organist into closer contact.

New tunes could be introduced and perhaps various suggestions be discussed.

To hold interest variety would need to be introduced, and a suggested form of practice could be as follows:

The congregation (or those that are willing to remain) be divided in two sections and a new melody played over very carefully by the organist. Then the first line or phrase played over two or three times to make it familiar.

One side or section could try to sing it, then the other side have an attempt After an effort has been made, both sides to unite in singing and the combined voices should produce a good response. The same procedure could be carried out until the tune is completed. This hymn could be included in the following Sunday service, if it is suitable.

Perhaps a "Canon" could be tried after an explanation by the choir-master, and the two sections take the old favourite "Tallis Canon," "Glory to Thee, my God, this night," one side taking the soprano or melody, the other side, the tenor part. The side taking the tenor "melody" to commence 4 beats after the soprano and of course finishing 4 beats after the soprano. Both sides to sing the words independently.

This form of singing could be used as an introduction to part singing and perhaps waken in some the interest that might lead to new choir members.

At a practice, such as suggested, much could be done in elementary voice training, and the organist, with the help of the choir, could illustrate various points.

In learning new tunes, there may be repeated lines or sequences; these could be pointed out to the help of those learning. Also, if a popular tune could be played in another key it would give an insight into the mysteries of "keys." If questions were invited and explained in simple language this also would stimulate interest.

If such a suggestion as outlined could be carried out, it would show itself in new life being put into our praise. When we consider the reason for our going to a place of worship, surely His praise is worthy of our best. He gives His best to us, why not give our best to Him in return? It would mean a certain amount of extra work on the part of organists and choir members, but if the result warranted the work, they would have their reward, but if, after working for some purpose, nothing but apathy is shown, is it any wonder that choir members and organists lose heart?

If anyone has any comments or criticisms of the above plan, or if the idea could be improved, send along your suggestion.

Next month's column will deal with various ways of singing our hymns.—N.R.W.

OBITUARY.

Mr. Richard Davidson Chambers.

It is with real sorrow that we record the death of Mr. Richard Davidson Chambers By his passing the world has lo t a genuinely good man, and Ballee, one of its most respected members. In former years he served on our congregational committees, whilst for the past three years he had held the responsible office of Treasurer to the congregation, a task he fulfilled in a way which commanded our very warm admiration. We valued highly his loyal support and we shall greatly miss him from the counsels and services of our congregation.

But he will also be missed far beyond the circle of our own religious fellowship, for all who were brought into close touch with him learned to respect him for the downright sterling quality of his nature. Possessed of a strong sense of duty, the utmost integrity marked all his actions. Indeed it was almost impossible for a mean or unworthy thing to be done in his presence, so potent was his influence for what was just and true.

We tender our very true and deep sympathy to Mrs. Chambers and her family in the tragically sudden loss which has befallen them. We will hold the memory of Mr. Richard Davidson Chambers in affectionate regard as a loyal friend, and as one who in very truth walked humbly with his God.

DEATH.

BEGGS—On April 8th, at High Street, Ballyhalbert, Co. Down, William Beggs, aged 65 years. Interred April 10th, at Ballyhalbert grave-yard.

REPORTS.

Ballee. — The Ballee School-room was filled to overflowing on March 21st, when the Killinchy players presented Rutherford Mayne's three-act comedy. "The Drone" The players gave an excellent performance and the event was a great success in every way. Our cordial thanks are due, and given, to the players for a memorably enjoyable evening, to Killinchy friends for the greatly appreciated help in the transport of scenery and to members of our own congregation who put in much hard work, for their loyal and hearty co-operation. This was the first time the Killinchy players had presented a play at Ballee. We earnestly hope however, that it will not be the last and look forward hopefully to the pleasure of again welcoming them to the school-room.

Newry and Dunmurry.—The Rev. John McCleery, B.A., S.T.M., of Newry, has accepted an unanimous call to Dunmurry. The Installation is fixed for Friday, May 9th, at 6-30 p.m.

Crumlin—The annual meeting was held on March 20th. The treasurer's report again showed a balance in hand, and the report having been received, Mr. F. Manderson was thanked for his services during the year. With the addition of Mr. John Curry (subsequently elected secretary) the committee was re-elected. As secretary, Mr. Curry succeeds Mr. W. J. McClurg, who has diligently served the church in that capacity since 1931. Much regret is felt at the disability wnich makes it impossible for Mr. McClurg to carry on.

In connection with the Ter-Centenary Sustentation Fund appeal, Mr. T. Hunter was elected local treasurer and the Rev. J. Hinkins local secretary.

It was agreed to hold a Floral Service on June 15th, at 4 p m.

In spite of the difficulties of the time, the refreshments provided by the ladies at close of business were plentiful.

Since the Meeting the Rev. J. Shaw Brown has accepted an invitation to conduct the Floral Service.

Comber Sunday School—The annual Treat was held on March 7th, and was very well attended. After an enjoyable tea the younger scholars were entertained by Lance-Corporal Motham, who sang and yodelled to them, to their great delight. Games were played very heartily when the older scholars had joined them.

Prizes for good attendance were distributed by Miss Helen Ferguson. An extempore programme of music and recitations followed. This proved to be of splendid standard and the encores which were called for were evidence of the high quality of the items. Those who took part were the Misses Sadie and May Murphy; The Misses Betty and Eva Dempster; Miss Lottie Maxwell; Miss Evelyn McRoberts; Miss Norma Wilson; Mr. Tom Davidson and Messrs. Tony and David Gillespie.

The school superintendent, Mr. Wiliam Galbraith, presided over the gathering and expressed his gratitude for the assistance given by the parents of the scholars, by their encouragement and by the regularity with which they sent the children to the Sunday School. The Rev. J. G. Davies conveyed the gratitude of the teachers and scholars to Miss Ferguson for presenting the prizes, and referred to Miss Ferguson's long and efficient services to the Sunday School. He also referred to Miss Phoebe Fitchie's fine record of attendance, fifteen years without missing a single Sunday. It is a record of which the school is proud. Miss Fitchie, as a member of the League of Church Loyalty, has not missed one Sunday morning service for ten years. It is a splendid example of loyalty and devotion. A most enjoyable Sunday school treat was brought to a close by the singing of the National Anthem.

Antrim.—In response to the appeal for help in renovating the fabric, £1 each has been received from two anonymous donors and £5 from the Misses Fleming, of Larne, for renovation of the Session House roof. For the Sustentation Fund appeal, the treasurer, Miss Forrest, has banked £2 10s from Mr. James Stevenson, and £3 from the Rev. George and Mrs. Crook.

Women's League—Dear Editor,—I received from the Clough Non-Subscribing Church a cheque for £1 13s 2d, the proceeds of a collection at a service held for the Home Guards. Thus does one branch of the Forces help their comrades in the others. Mrs. Dare Davies and Mrs. Stewart, both of Moneyrea, 5s each. Woollens from Mrs. Dick and Mrs. Hay, of Newcastle, (Ballymoney.)

This week I was able to supply a R.A.F. man who has lost all his kit for the third time through enemy action. Now that Ulster has been visited by the enemy we should be able to understand a little of what our men are undergoing for our sake.

From N. Frame (Canada); "I received your lovely gift. Convey my thanks to all your committee and may you have every success."

A boy of 18 (R.A.F.) writes; "I received your most welcome gift, it was a big surprise. I am always thinking of the people back home. It is difficult to express our thanks as we wou'd love to."

Is it not something to be able to cheer up these young stalwarts far away from home? I hope the knitters realise how much their work is valued and the little gifts purchased by the subscriptions really make the hearts of the recipients glad. It is so little we can do, but I wish that each one would see that that little is done.—Yours sincerely, EDITH DAVIES, Hon. Fellowship Sec.

Ministers of Antrim and Down. — A meeting was held on March 31st, at 79, Deerpark Road, Cliftonville, the Rev. W. Osborne Rowland presiding. The paper was read by the Rev. Dr. A. L. Agnew. Because of the nearness of Easter the meeting was held somewhat out of its usual order, and short notice affected the attendance, but the meeting was a profitable one withal.

A Church in Belfast. — On Easter Sunday as the result of an appeal to our diminished forces we had a record congregation in the morning and at a full Church at night. This was notwithstanding the number on holiday and the experience of the week before, the effect of which on our attendances we watched with some anxiety though the attendance at the fortnightly whist drive two days before had given us every confidence. These whist drives have lately been our only source of income outside stipend and collections and they have been loyaly supported for that reason by the best of our older people. The way in which these people, some of them from damaged homes turned up was remarkable. For most of them whist was far from their minds but all had apparently agreed that if the institution was dropped it might not start again with serious results to our falling income. The same fine spirit was responsible for the congregation on Easter Sunday. The Church looked at its very best. Dr. Agnew announced that thirty-nine new members had joined the Church up to date this year so that the scheme to make up for other losses by increasing our membership by 100 during the year was likely to succeed. The contribution to the Orphan Society had reached £28, the highest in our denomination. A meeting was to be held on Sunday, 20th to consider the Committees scheme for making our contribution to the Sustentation worthy of our congregation in spite of our own difficulties. The Social Hour after Church was like old times and thus we met after a trying experience with every reason to be proud of our congregation and every confidence that it would not only pull through but triumph over any further misfortunes. We did not know then how great they would be.

It is good to have memories. We can think back to the beginning of our present effort. The long struggle first to get clear of heavy debt. The building and re-building all to one fixed plan to make our Church what it became just a year ago. The slow gathering of a congregation. The great services in the Ulster Hall. Our plays and pantomimes and happy gatherings. The Fellowship. Our visits to country Churches. The work done for this cause and that and above all the happy spirit of comradeship which made our hall the bright centre for so many hundreds of people. Now all this is ended. If it is ended for all time at least what has been done has been done. We have shown that Churches can be built and congregations gathered and to many hundreds of people their connection with . . . has been a part of their lives.

Whether or not it is ended we do not know. A Church is a congregation not a building and the loss of our Church in itself might be overcome. But our congregation is scattered far and wide. Many of them have no homes and no work and will have none for many months to come. Our income has almost completely gone since it depended on our people and our large congregations. It may be possible to use some

part of our Hall and hold together some at least.

Sunday the 20th April witnessed a strange contrast to the Sunday before. Such men of the congregation as could be gathered assembled in working clothes and led by the minister in dungarees and tin hat and with others likewise arrayed entered the building, the military in charge apparently assuming that such an assemblage complete with wheelbarrows had some right to be there.

Their doubts were not allowed to rise because believing that attack was the better defence the minister calmly began to load the military lorries and issue instructions to the sentries, which were obeyed with salutes. No praise can be too high for the working party. Many of them had passed through a terrible week but in four hours a transformation had been effected and the main object secured, the floor of the Church was reached and found to be more or less intact so that a claim could be made that the Hall might at least be considered as possible of use below. The glass was cleared from the highest windows and many things done in the confusion of the day which would have been forbidden had they been attempted later when there would have been no means either of getting rid of tons of debris. If we can obtain the use of our Hall we shall hold together at least a skeleton congregation and if we do it will be entirely due to the splendid work done by the working party of Sunday, 20th April. At the end of the day tea as usual made its appearance by the efforts of Mrs. Woolley, the only lady allowed in the building.

The future is totally unknown. Meanwhile we send our greetings to our scattered members and return thanks for the many messages of sympathy which we have received and the practical help offered us by many people.

Our Building and Endowment Fund had reached £1,250, of which £500 had been spent on what is now no more. The balance may be the means of saving the Church though every effort will be made as in the past to preserve it for its main purpose of Endowment. We have to acknowledge a second subscription of £10 from Mr. C. J. Mc Kisack.

First Church, Belfast. — On Sunday, March 23rd, the National Day of Prayer was observed, and large congregations assembled. In accordance with H.M. the King's suggestions, prayers of thanksgiving for past mercies, and of guidance for the days to come, were offered. On April 5th the Annual Sermons of the Ulster Unitarian Christian Association were preached by the Rev. J. McCleery, B.A., S.T.M., who spoke in the morning on "What do we, as Unitarian Christians, believe?" and in the evening on "Our Message for Today." On Easter Sunday, April 13th, the Rev. A. M. Bell, B.A., of Killinchy, was the visiting preacher. At the evening service the Church Choir rendered selections from Gaul's "The Holy City." Good congregations were in evidence at both services, notwithstanding that many members were taking a brief holiday away.

The marriage took place at Dunmurry Non-Subscribing Presbyterian Church, on April 2nd, of Mr. Andrew R. McNeill and Miss Mary B. (Vera) McNinch, the ceremony being performed by the Rev. R. W. Wilde, M.A., B.Sc. Mr. McNeill has been a very active worker in Church and Sunday School; he is a member of the Church Committee, secretary of the Sunday School, and secretary-treasurer of the Rosemary Dramatic Society. Miss McNinch has for a long period been a member of the Church Choir. Our good wishes go out to them both for much happiness and good fortune.

The Women's League held its annual meeting—the last meeting of the present winter session—on Tuesday, April 1st, and was able to report, notwithstanding the untoward conditions of the time, a successful and profitable session. All the officers were re-elected. At the close of the business meeting, Mrs. R. W. Wilde read a paper on Jean Webster's book "Daddy Long-Legs."

The Junior Women's League brought its present session to a close on Monday, March 31st, with a Social Evening, when games and competitions were in-

dulged in, and supper was served. The Rev. R. W. Wilde was present as a guest, and expressed his warm appreciation of the excellent spirit prevailing in the League and of the fine work it was doing.

The Discussion Circle met on March 23rd, for a talk by Mr. R. Laughlin on "The Meaning of the Oxford Group." The closing meeting was held on April 6th. This took the form of the annual business meeting, and, at the conclusion of business, Mr. Eric Earley read a paper on "Men do not get the kind of Government they deserve." The Circle, spite of dislocations caused by the war, has also experienced a busy and profitable session.

It is with deep regret that we record the sudden death of Mr. James Humphrey, of 12 Woodvale Parade, Belfast, on April 4th. He was interred at Carnmoney on April 7th. Our sincere sympathy goes out to his widow, son, and daughter. He was a man of kindly and sincere character.

Now, as always, our good wishes go out to all of our number who are away. We long and pray for the end of the present tragic conflict, and their return to our fellowship.

MARRIAGES.

LOGAN — MOORE. — In the Old Presbyterian Church, Antrim, on April 18th, by the Rev. G. V. Crook, James Logan and Rachel Moore.

GARDNER—HOLT —On 2nd April, at St. Mark's, Edinburgh, by the bride's father, assisted by the bridegroom's father, Carstairs Clouston Gardner, M.B., Ch.B., only son of the Rev. R. Gardner, Ph.D., B.D , and Mrs. Gardner, of Barony Manse, Auchterarder, to Eleanor Felicia Alice Holt, only daughter of the Rev. F. and Mrs. Holt, Ballymoney.

Liberal Christians, whether Unitarian or Trinitarian, who are in Ulster at the present time, will always find a welcome in Non-Subscribing Presbyterian Churches.

The Non-Subscribing Presbyterian Church, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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